

Love as the way to peace

It is reported that in one of 1939's many dark hours, Neville Chamberlain, His Majesty's Prime Minister, turned down a suggestion that he should proclaim a National Day of Prayer and Penance. "Things haven't gotten that bad yet," he explained. Things were actually worse than he reckoned. They haven't improved much in the decade that followed, partly because people (including Prime Ministers) think God is scarcely a contemporary and, in any case, is someone to be saved as the last resource in direct personal emergencies. But God is not content to be filed away for future reference. He intrudes Himself insistently in human history. In modern times, under the symbol of the human Heart of His Divine Son, He forces on the whimpering world the assurance of His undiscouragable love that thirsts only to be thirsted for. June, the month of the Sacred Heart, is a fresh reminder of that "love which forced Him to put on a mortal body," as the Hymn at Vespers of the feast declares. Particularly during the Holy Year of 1950—the year of the Great Return and the Great Pardon—the month of the Sacred Heart makes imperious claims on our willingness to accept God's love and our resoluteness in accepting that love with gratitude, reparation and service. For as Jesus told St. Catherine of Siena: "I have placed you in the midst of your fellows that you may do to them what you cannot do to Me, that is to say, that you may love your neighbor of free grace without expecting any return from him, and what you do to him I count as done to Me." Our love of Jesus, inspiring our dealings with others, will bring nearer the divine blessing of peace on earth.

East Berlin "police" force

In Moscow, on May 24, U.S. Ambassador Alan G. Kirk handed to Andrei Y. Vishinsky a stiff note concerning the force of 50,000 Germans which passes for a police organization in the Soviet sector of Berlin. An organization, the note declared, receiving basic infantry, artillery and armored training, equipped with machine guns, howitzers, tanks and mortars must be regarded as a military force. The presence of this heavily armed "police" force in Berlin is but one more instance of flagrant violation of international agreements on the part of the Soviet Union. It violates 1) the agreement of February 11, 1945 reached at the Anglo-Soviet-American conference in the Crimea, 2) the declaration regarding the defeat of Germany, signed June 5, 1945 by Great Britain, France, Russia and the United States, 3) the agreement reached at the Potsdam conference, 4) the agreement of September 20, 1945 concerning additional requirements to be imposed on Germany. In all these pledges the four Allied Powers committed themselves to the complete demilitarization of Germany, even to the exclusion of "quasi-military forces." Ambassador Kirk delivered his note to the Soviet Foreign Office as we go to press and on the eve of the Whitsuntide Putsch of German Communist youth against the Western sectors of Berlin. Though tardy in its timing, our charge does lay the groundwork on which the USSR can be labeled the aggressor, should the demonstration descend to blood-

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shed (see AM. 5/6, 134-135). Since she has illegally amassed this superior military force, Russia can no longer pose as the friend of peace in Berlin.

Europe as a "third power"

The suggestion made on May 21 by Konrad Adenauer, Chancellor of the Western German Republic, that a fully united Western Europe can play its proper role only if it becomes a "third power," able to create an area of reduced tension between the Soviet bloc and the U.S.-British alliance, may be a fruitful one. As he reasons, even if Western Europe, with Germany as a partner, is united and strong, it will still not be strong enough to be a threat either to the United States or to Russia. But it *will* be strong enough to tip the scales in favor of peace. This idea has a negative aspect which can be played up to a point where it would nullify what we believe to have been Dr. Adenauer's intentions. This would happen if his proposal were interpreted to mean that Western Europe, however united, should constitute a vacuum, indifferent to the aims and aspirations of either the United States or Russia. This is the illusion of "neutrality." But on its positive side, the "third power" idea would mean that Western Europe, as a unit of formidable size and resources, could make some progress in adjusting its natural economic relations with the East without weakening its political and military ties with the West. The plain fact is that the "integration" of all the nations of the West need not and cannot be equally close for all purposes. Since some trade between Western and Eastern Europe is required to stabilize European economies, the delicate adjustments involved in reviving it can be made only by semi-independent action on the part of Western Europe acting as a "third power" in world politics. If this is what Dr. Adenauer has in mind, his proposal deserves further exploration.

Spain and Jews

On May 21 Sam Pope Brewer, correspondent of the *New York Times*, wrote that the Spanish Bishop of Teruel, the Most Rev. Leon Villuendas, has published a violent anti-Zionist article. It is unfortunate that such an article was written, not only because of the errors of fact it seems to contain, but also because it will again give rise to the unfounded opinion that Spain is hostile to the Jews. As a matter of fact, modern Spain has treated Jews quite well. When nazism was striving to extirpate them,

Franco's Spain did its best to save the Jews. The descendants of those Jews expelled from Spain in 1492, the Sephardim, were welcomed back to Spanish citizenship in their desperate hour of need. In all the troubled regions of Nazi Europe, Spanish consular officials were extremely broadminded in tracing back to 1492 the Spanish origin of Jews. Through this device they shielded the lives and property of many thousands in France, Rumania, Greece, Hungary and Bulgaria. Thousands more were snatched out of German concentration camps and brought to safe refuge in Spain. Reaching Madrid, these refugees found there an official Spanish Institute for Hebrew Studies, flourishing despite German Nazi scorn for Jews. In Spanish Morocco, where the bulk of Spain's Jews dwell, they found that government money was being used to finance a whole system of Jewish-controlled Hebrew schools. Spain's official school program was taught in these institutions. After that the Jewish directors were—and still are—free to teach Hebrew, the Talmud, other topics of Jewish life. If the reported anti-Zionist article is cited against today's Spain, let it at least be cited against this remarkable background of Spain's generous concern for her Jewish subjects.

Christian unions go it alone

To the surprise of no one the General Council of the International Federation of Christian Trade Unions (IFCTU), at its April meeting in Brussels, laid plans to continue as an independent organization and expand its activities. The Council voted to admit a new affiliate, the "Congress of Irish Unions," and to launch a propaganda campaign in countries where Christian trade unions do not exist. The IFCTU, according to a release from international headquarters in Utrecht, Holland, "thus emphasized its strong resolution to develop a truly representative world organization." After discussing the attitude which the IFCTU ought to take toward the new International Confederation of Free Trade Unions (ICFTU), the Council declared itself "prepared to consider together with the ICFTU the modalities of co-operation in the international field" and instructed the Executive "to take all necessary steps in this respect." In plain words this diplomatic language means that unless there is a change either in the thinking of the present leadership of the IFCTU, or in the leadership

itself, all hope of creating a single, unified anti-Communist world labor body is for the moment dead. It remains to be seen whether any kind of working relationship at all can be established between the two groups. Not only the Socialist labor leaders but even some of the non-Socialists in the ICFTU, including representatives of the AFL and CIO, may have no desire to substitute one or the other "modality" of cooperation for the substance of organic unity.

A sundered Austria, too?

After 254 meetings of the Deputy Foreign Ministers of the Big Four, a treaty for Austria is still glimmering wanly off in the wide blue yonder. The latest Soviet block was the claim that further discussions on the treaty are impossible so long as Britain, France and the United States violate the terms of the treaty with Italy by not naming a "democratic" governor of the free territory of Trieste. What connection this has with Austria's treaty hardly leaps to the unjaundiced eye. At any rate, Austria despairs of getting a treaty in the foreseeable future. Accordingly, she has requested the Four Powers to ease the burdens imposed by the occupation. The United States pays its own occupation costs, but those of the other three Powers drain the country of \$21 million a year. In addition, Austria's income from the tourist trade is largely blocked by the billeting of troops in hotels. The three Western Powers have responded that they will ease the burdens and, in addition, they will soon appoint civilian high commissioners to replace the present military authorities. This will bolster Austria's internal authority. The Russians, needless to say, have refused to take any such steps. The result is increased sympathetic collaboration between the West and the western zones of Austria. Another result may well be the progressive walling-off of the Soviet zone until Austria becomes another Germany. The Government is nevertheless willing to hitch its star to the West and suffer (for a time, it is hoped) division of the country. Foreign Minister Karl Gruber told Parliament recently that he and they knew that Austria could buy a treaty if she offered to join the Eastern bloc. "This," he added, "Austria has no intention of doing."

National Science Foundation created

On May 10 President Truman signed the bill creating a National Science Foundation. Legislation to this end had been introduced in the 79th and 80th Congresses, but the President felt he had to veto the measure passed by the latter because it infringed upon his Executive prerogatives. The purpose of the Foundation is "to develop a national policy for the promotion of basic research and education in the sciences"—physical, mathematical, biological, medical, engineering "and other." In view of the decisive role science will play in our future national security, scientists have felt that we could not depend upon an uncoordinated program of research carried on entirely under the auspices of either private or State and local institutions. The Foundation will be administered by a board of 24 members, appointed by the President with the advice and consent of the Senate, and

AMERICA—National Catholic Weekly Review—Edited and published by the following Jesuit Fathers of the United States:

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a full-time salaried (\$15,000 a year) Director. This Director, in conjunction with the board, will decide how best to promote the desired research, and will lay down the rules and regulations under which the Foundation will operate. By making contracts, grants and loans, and by awarding scholarships and fellowships, the Foundation will initiate and support research in the areas where the greatest need is judged to exist. Study or research work under scholarships and fellowships can be carried on at accredited nonprofit American or foreign institutions of higher education. The chief criterion in selecting recipients will be ability, with some attention paid to geographical distribution among the States and Territories. The Atomic Energy Commission and the Secretary of Defense, as well as the Foundation itself, may impose security provisions. Recipients of scholarships and fellowships must file loyalty affidavits.

... how will it work?

Only \$500,000 is authorized for the first fiscal year, beginning July 1; thereafter the subsidy will be \$15 million annually. Although much more money is being spent currently under various Government research programs, this is the first time in our history that we have undertaken to develop *national policies* in the field of scientific investigation. Everything will depend on the caliber of the personnel obtained to fill the post of Director and to man the board. Their quality will in turn largely depend on the kind of supervision exercised by the learned bodies the President is to consult in nominating the scientists who will constitute the board. Many groups felt that the social sciences should have been specifically included, to avoid exaggeration of the purely technical side of research. While not mentioned by name, the Foundation has authority to establish other divisions of research and could therefore set up a division of the social sciences. It is explicitly prohibited from operating any laboratories or pilot plants of its own.

Hoop-la for Hoover

The very day before sixteen of the twenty-one reorganization plans President Truman proposed to Congress on March 12 went into effect—on May 22, to be exact—a star-spangled trailer caravan trundled into Manhattan's Washington Square to whoop it up for the Hoover Commission's reforms. Before a crowd of 500 Greenwich Villagers, the flaps of the main trailer were swung back and a "cracker-barrel" setting of a typical country store opened up. The Greater New York Citizens Committee for the Hoover Report had taken the show on the road. The jamboree might have been a celebration as well as a crusade. For the U.S. Senate on May 23 upheld three more of the reforms by voting down efforts to exercise a legislative veto on them. According to Mr. Hoover, only one of the sixteen which automatically took effect on midnight of that day was a "major operation." This was the abolition of the Maritime Commission by transferring its duties to the Department of Commerce. Of the eighteen major proposals of the Commission, this is the fourth to clear all the hurdles. The other three were unification of the armed services, crea-

tion of the General Services Administration, and reorganization of the State Department. About a third of all the reforms have passed.

Not-so-simple Simon

This being an election year, said the Thoughtful Observer, I am led to reflect upon the marvels of science. In fact, said the T.O., the latest achievement of science is one that I should hitherto have regarded as impossible. This is nothing less than the invention of a computing machine that is even worse at figures than I am myself. One Edmund C. Berkley of Columbia University is the creator of this amazing machine, which he calls Simple Simon and hails as the world's smallest and dumbest mechanical brain. Simple Simon takes twenty seconds to tell you that two and one are three. But if asked what two and two are, he flashes a red light—an electronic way of hollering uncle. Mr. Berkley does not despise his brain-child with the low IQ, however. Simple Simon, says Mr. Berkley, cannot make guesses or leap to conclusions. Moreover, says Mr. Berkley, he knows his own limitations. And in an election year, said the T.O., those are qualities not to be underestimated. How wonderful it would be, concluded the T.O. wistfully, if Mr. Berkley could be induced to wire some of our politicians and voters with Simple Simon circuits.

Jobless still with us

If union resolutions today are union demands tomorrow, industry ought to start weighing the arguments for the thirty-five-hour, or even the thirty-hour, week. Practically every union convention held during the past few months has come out for a shorter work week—and that goes for both the AFL and CIO. Union leaders are gravely worried over the seeming inability of a prosperous, high-production economy to absorb our constantly growing work force. In February, according to the May bulletin of the Federal Reserve Board, unemployment reached a postwar peak of 4,700,000. Though the number of jobless, owing partly to seasonal factors, dropped to 3,500,000 in April, the problem remains acute. It will continue to cause trouble so long as production, as is now the case, tends to increase faster than employment. Labor's answer to the problem is to channel a higher percentage of industrial income into consumer purchasing power. That could be accomplished either by raising wages or by shortening the work week without reducing take-home pay, with no change in the price level. The consequent increase in effective consumer demand, labor argues, would stimulate still higher production, and thus provide more jobs. In answer to the critics who maintain that such a policy would be inflationary, labor economists point to the startling postwar rise in productivity. You don't have inflation, they say, when the production of goods keeps pace with rising wages. Whether labor's solution is or is not the best possible one, nobody can say with complete assurance. On the other hand, if business rejects labor's approach, it must bob up with a better plan—and fast. Unless private enterprise absorbs the annual increase in the work force of about one million, public enterprise will close the gap.

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What was widely stated in January at the beginning of this session of Congress still remains true at this stage five months later: that practically every move in Senate and House would be dictated with both eyes fixed squarely on the elections in November. A pattern has developed, however, which was unforeseen. Each side wants to make a "record" for itself, of course, but the Republicans are out to make their record *as a party*, while the Democrats will be forced to run on their records *as individuals*.

The reason for this state of affairs is simple: there is no Republican party in the South. This makes it possible to do two things at once: present the Republican party in the North and West as a party of unity, and accentuate the deep divisions between the Northern and Southern sections of the Democrats. This situation has been skillfully exploited by the Republican leader, Senator Taft, who has been able to bring along with him, on domestic issues, the Southern legislators in both Houses who take their leadership from him. Only on foreign affairs does the South follow Truman.

The result of this will inevitably be that most Democrats running for election or re-election will not be able to stand on the party's record (though their opponents will try to make that an issue), but on their own individual records as public servants.

This can be illustrated in the case of two men running for re-election: Senator Lucas of Illinois and Senator McMahon of Connecticut. Mr. Lucas, as Democratic Senate leader, will be forced more and more by his opponent to defend his party's record, while Mr. McMahon will be able to run freely on his excellent personal record. To a lesser extent, Senator Lucas's handicap will be that of Senator Myers of Pennsylvania—lesser, because the latter's opponent, Governor Duff, will be forced by his primary campaign to run on a "me-too" issue, which caused the downfall of Dewey and of Willkie before him.

There will be a third type of campaign, of course—that of any Democrat who is seeking election against a sitting Republican. This type is usually decided on purely local political issues. However, the incumbent Republican will undoubtedly invoke his own party's record. But in most other elections in the north, the incumbent Democrats will run on their personal records alone.

As I have said before, the true inwardness of President Truman's trip to the Northwest, climaxed by the flamboyant Chicago rally, was to supply his followers with a set of national issues on which they could run personally. He ignored the inter-party issue completely.

The "record" is being made as I write. It will include the civil-rights issue, rent controls, the Hoover reforms and the various Fair Deal plans which have been side-tracked—for inaction is often a better issue than any positive action.

WILFRID PARSONS

UNDERSCORINGS

Tosei News Agency, Tokyo, reports that as of March 10, 1950, the Catholic Church in Japan had 740 priests, 2,580 sisters, 197 brothers and 184 seminarians. Of the priests, 187, or 25 per cent, were Japanese; of the sisters, 1,913, or 74 per cent; of the brothers, 105, or 54 per cent; of the seminarians, 129, or 70 per cent. There are 83 Catholic missionary societies at work in Japan: 31 of them conducted by men, 52 by women. Of the latter, 12 are native Japanese foundations and have only Japanese members.

► During his recent tour of the country, President Truman visited Gonzaga University, Spokane, Wash., on May 11, and there received from the Rev. Francis E. Corkery, S.J., president of the university, a citation of merit. The citation was given to Mr. Truman "because he has with courage and foresight repeatedly proclaimed in public discourse these basic truths: that the law of nations is derived from the law of God; that the moral law is the only basis of sound government; that a state without morals will inevitably terminate in a power state; that the brotherhood of man has no inalienable rights save in the fatherhood of God."

► From June 26 to August 5 Boston College (Chestnut Hill 67, Mass.) offers its third Social Worship Program. Besides the usual courses in the principles of liturgical life, the Mystical Body, the parish, the sacraments, etc., four new courses are added integrating drama, painting, calligraphy and the teaching of art with Christian social and religious ideals.

► "There are only three Catholic schools for the blind in the country. . . . There are no Braille day-school classes in the parochial school system." Thus stressing the lack of Catholic teaching for the blind, Rev. William F. Jenks, C.S.S.R., announced the Institute for the Preparation of Teachers of Sight Saving Classes and Braille Classes, which he will conduct at the Catholic University of America, Washington, D.C., from June 26 to August 5.

► The All-India Radio station at Madras finds time for five hours daily of Hindu devotional songs, but has refused to grant even one hour a week to Christian songs or services. . . . Certain Indian Government officials insist on Christians identifying themselves as such in job applications.

► Siena Heights College, Adrian, Mich., will inaugurate next September a two-year terminal course in homemaking designed for young women who wish to become proficient in home arts, but not to study for a degree. The family will be studied in relation to its various functions: spiritual, social, physical, educational, economic, etc.

► In Seattle, Wash., on May 18, after a long illness, died Most Rev. Gerald Shaughnessy, S.M., 63, fourth bishop of Seattle (formerly Nesqually) diocese. He is succeeded by Most Rev. Thomas A. Connolly, since 1948 Coadjutor with right of succession. C. K.

Jefferson in focus

The publication of Volume I of the projected 52 volumes of *The Papers of Thomas Jefferson* (see review on p. 269 of this issue) is an event worthy of the extensive notice accorded it. At the simple but impressive ceremony held in the Library of Congress on May 17, when a specially bound copy was presented to the President, Mr. Truman himself, General George C. Marshall, Douglas Southall Freeman (eminent Southern historian and biographer of Washington and Robert E. Lee) and President Harold W. Dodds of Princeton all gave thoughtful addresses. Less restrained Jeffersonians like Henry Steele Commager of Columbia University are again moved to set ringing the chimes of the Jefferson cult. They seem to think that Thomas Jefferson is one American in whose case no praise can be sufficiently lavish.

Why has Jefferson cast a spell over contemporary American intellectuals? This seems to be the reason: if the personality and opinions of the "Sage of Monticello" had been cut to order, they could not have emerged more congenial to the temperament so typical of our day.

The religious beliefs of the contemporary American intellectual (if he professes any) tend to be undogmatic and vague in the extreme. Such beliefs can range from a sincere but thin Unitarianism to a conservative materialism without running counter to those of Thomas Jefferson. In his private letters, where he was accustomed to express most of his opinions, Jefferson showed a loathing for institutionalized religion not very dissimilar to Paul Blanshard's feeling about Roman Catholicism. The Virginian could not conceive of "God" as anything but "an ethereal gas," since he could not admit the existence of entirely immaterial entities. Jefferson contended that "metaphysical" priests had, by their "sophistications" and for their own profit, complicated the "simple moral teachings of Jesus." Our Lord was for Jefferson merely a great moral teacher, not the Son of God. The Athanasian Creed was, in his eyes, a fabrication of the "Platonizers." Divine revelation, miracles, mysteries (such as the Blessed Trinity) and the sacraments—these were all "priestly superstitions" out of keeping with the temperament of the "simple" carpenter of Nazareth.

Like so many of our contemporaries, Jefferson ruled out any absolute standard of morality. He decided that "nature has constituted *utility* to man, the standard and test of virtue." He was therefore a utilitarian in morals, who regarded the "general feeling" of the community on any moral issue as the standard of right and wrong. If euthanasiacs succeeded in persuading a majority of citizens that mercy-killing, for example, was moral, that would make it moral. At the same time Jefferson remarked that "ultimately the prospects of a future retribution for the evil as well as for the good done while here" would help to make up for deficiencies in the "moral instinct" of individuals. Not all of this is easily intelligible, but for many people therein lies its "charm."

Again, like our own liberals, Jefferson felt a deep-grained dislike, amounting almost to a sense of nausea, for authority—political, and especially religious. Instead

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of trying to strike a balance between liberty and authority, he tended to solve the problem in favor of liberty by discarding authority as "tyranny."

It is, of course, quite impossible to delineate in clear-cut terms the ideology of a man whose writings ranged over so wide a field and treated the most profound concerns of man in so desultory a fashion. In office, he proved to be rather conservative, as Hamilton predicted that he would be. But in his own mind he had so little regard for political stability—to judge from some of his letters—as to write to James Madison in 1787, in praise of occasional "rebellions": "God forbid we should ever be twenty years without such a rebellion." Having been in France during the excesses of the French Revolution, he could nevertheless rhapsodize over the "beautiful" revolution and hope that it would spread. His readiness to accept the shedding of innocent blood in France reminds one of Henry Wallace's complacency about the terror in Russia. Despite his fondness for revolutions, however, no one among our early statesmen had less stomach for carrying a gun into the fight for freedom.

Even people who should know better keep attributing to Jefferson the ideas phrased so beautifully in the Declaration of Independence. In 1817 he very honestly wrote, concerning his role in its authorship: "...but even this is laying more stress on mere composition than it merits, for it alone was mine. The sentiments were of all America. . . ."

What constructive ability in constitution-making he possessed, and it was considerable, was geared to the drawing up of a State constitution for his beloved Virginia, *not* to the framing of the far more original Federal Constitution of 1787. People keep forgetting that Jefferson was in France when our national Constitution was framed, debated and ratified.

On becoming President in 1801, Jefferson inherited not only the Constitution but a working system of policies and administration engineered by Alexander Hamilton, despite the bitter opposition of the Jeffersonians. In the end, as is well known, Jefferson's party adopted in *his* day, as it certainly has in ours, the very Hamiltonian policies he predicted would bring ruin to the country.

Thomas Jefferson has endeared himself to his countrymen for good reasons and for bad. That he was a very great American, devoted to what he conceived to be American interests, no one would question. But when Professor Commager writes, "For of all American statesmen, Jefferson was the most philosophical," one wonders whether the great Virginian is not getting quite out of focus. He was really an encyclopedist, of the school of scientific humanism.

The Schuman proposal

After Secretary of State Dean Acheson's laudatory remarks in London on May 10, it was a foregone conclusion that the United States would support the Schuman plan for pooling the steel and coal industries of France and Germany (Am. 5/27, p. 234). President Truman made it official when at his press conference on May 18 he added his powerful voice to the growing chorus of approval. In the friendliest of tones he commented:

Mr. Schuman's proposal for the pooling of the French and German steel and coal industries is an act of constructive statesmanship. We welcome it. This demonstration of French leadership in the solution of the problems of Europe is in the great French tradition. The whole-hearted reception of this proposal in Germany is likewise encouraging.

Emphasizing a point which this Review made last week, Mr. Truman stated that the proposal "provides an entirely new relationship between France and Germany and opens a new outlook for Europe." Or, as we put it,

nothing would do more to abolish the industrial bases of Franco-German military rivalry and fears than such a union of war potentials. The Ruhr, the Saar and Lorraine, instead of dividing Europe, would unite it.

None of the developments since the Schuman plan first exploded in the face of surprised Western diplomats inclines us to change that verdict. It is true that the British continue to regard the proposal with a kind of icy reserve, that certain French steel interests are stoutly opposed to it, that the German Socialists, who are more nationalistic than good Socialists are supposed to be, have decided to be skeptical. Frankly, we are not too impressed by this disparate opposition. Unless it quickly becomes more formidable, it will not do much beyond forcing the sponsors of the scheme to move toward their goal with fitting circumspection.

The coolness of London is understandable. Like most of the peoples of Western Europe, the British have an almost pathological fear of anything which might lead to unemployment or a lower standard of living. For a short time, and for a limited number of British workers, the Schuman plan might lead to both.

If the British decide to enter the pool, which is open to all the countries of Europe, they would be obliged to adjust their wage rates to those prevailing on the Continent. Since wage levels in the British steel and coal industries are higher than those across the Channel, that would mean wage cuts. Although the Schuman plan would in the long run raise the living standards of workers, that is small comfort to a government which must exact sacrifices here and now.

If the British decide to stay out of the pool and compete with it in world markets, that would also mean wage cuts. Only by lowering present costs of production—in which labor is a significant factor—would the British be able to compete with the combined resources of France and Germany. The only alternative to competition for foreign markets would be a policy of high prices and restricted production for the domestic market. Such a policy would beget unemployment. Whether the

British join the pool or not, the Schuman proposal does create a real problem for them.

The objection of certain French steelmakers can be more summarily dismissed. These men are against the Schuman proposal because it destroys their plans to revive the cozy pre-war cartel which was profitable to them and their fellow industrialists in neighboring lands.

Against the background of this employer opposition to the Schuman plan, the hostile stand of the German Socialists is downright disconcerting. Like some American economists, for whom the textbook idea of competition has the force of divine revelation, they profess to see in it something dangerously resembling a cartel. What German Socialists are doing in the company of French cartelists and American descendants of Adam Smith, we haven't the faintest idea. We doubt whether they have themselves. Now that the German trade unions, in which the Socialists are strong, have been invited to join the preliminary planning of the pool, we would not be surprised if these very un-Socialist scruples suddenly disappeared.

Although the French and Germans must surmount all sorts of obstacles before the Schuman proposal becomes a reality, it stands forth already as one of the most hopeful signs in our troubled postwar world.

Proposed Covenant on Human Rights

After eight weeks of its customary toil, the fifth session of the Human Rights Commission of the United Nations on May 19 quietly finished a report on the proposed Draft Covenant on Human Rights. This will be laid before the General Assembly for consideration in September.

At the conclusion of the final meeting, Mrs. Franklin D. Roosevelt, chairman of the Commission, called upon each of the delegates for thirty seconds of remarks. These went off pleasantly enough except that the delegate from Yugoslavia, who had spoken in Russian—one of the five official languages—was seized with a terrific choking spell. He had bravely held his breath against a rising cough, so as not to interfere with the newsreel camera while his next neighbor was delivering his own thirty-second discourse. As a consequence he had to be restored with the aid of liberal drinks of water and hearty back-pounding administered—as far as could be ascertained—by Denmark, China and Australia.

Trying to work with the Russians, however, is a more choking experience than even making speeches in Russian. So, with the Soviets and their satellites out of the picture, the Commission accomplished quite a bit of work which would otherwise have been held up indefinitely. The Draft Covenant on Human Rights was the first attempt to translate into international law the principles embodied in the Declaration on Human Rights approved by the General Assembly on December 10, 1948.

As Charles Malik, of Lebanon, *rapporteur* of the Commission, pointed out, drawing up the Covenant was a

much more difficult task than drafting the Declaration, even though, from the nature of the case, it was considerably more limited in its scope. Most of the delegates emphasized the fact that the draft of the Covenant was obviously an imperfect achievement. Yet all regarded it as a positive, even a momentous, step forward, and as a good legal draft.

With so much to commend the draft of the Covenant as finally submitted, there remain some grounds for regret from the standpoint of Christian teaching on religion and ethics. The Commission failed to adopt a suggestion of the Catholic Association for International Peace to the effect that a reference should be made in the Preamble of the Covenant to the divine Source of all human rights. Article 5, on the right to life, failed to insert a clause which would have closed the door to therapeutic abortions. One likewise deplores the absence of a special article—also recommended by the CAIP—on the family (AM. 12/10/49, p. 297), and a greater emphasis upon the rights of parents. Among the delegates and among the various consultative bodies to the delegations, much uneasiness seemed to remain as to whether the limiting clauses of the draft might go too far in permitting emergency derogations from the exercise of human rights.

The thorny question of the Covenant's implementation was disposed of, on a provisory basis, by an optional protocol permitting individuals to lodge appeals. This, and a host of other questions, will certainly be reopened at the next General Assembly. In the interim, Catholics and all religious-minded people need to acquaint themselves with the issues, so as to speak with conviction and force when the final determinations will be made.

Newman Clubs at mid-century

More than 1,000 delegates from 450 colleges and universities are expected to be on hand for the June 15 opening of the Mid-Century Convention of the National Newman Club Federation in Cleveland.

The chairman of the convention committee, George Letcher, undoubtedly voiced the sentiments of his fellow-Newmanites when he declared:

Looking backward at the Newman Club achievements of a half century is not nearly as important now as looking ahead at the plans and programs for the next fifty years. That is what prompted us to name this the "Mid-Century Convention." It will be an appraisal, an inventory, an inquiry into the central problem of Newman Club work: "to deepen the spiritual and to enrich the temporal lives of the Catholic students on the secular campus."

On an occasion such as this 36th annual convention of the Newman Club Federation, the delegates will inevitably recall the founding of the first Newman Club among the medical students of the University of Pennsylvania. In an AMERICA article, written by Gerald Kernan and published December 15, 1945, Dr. Joseph Walsh, one of the founders, described those early meetings in a hired room over Kirby's drug store at 33rd and Woodland Sts., Philadelphia, in the spring of 1894. Dr. Timothy Harrington, the first president of the club, con-

firmed Dr. Walsh's recollections in a letter in our correspondence column on January 12, 1946, adding a well-deserved tribute to Father John Keough, the first chaplain, who at his own expense traveled throughout the country organizing Newman Clubs.

In any "inventory" of Newmanism there will be little reason to review the campaign for the now abandoned thesis that Newman Clubs somehow make Catholic colleges superfluous. It is generally understood today that most of the Catholics on secular campuses cannot, for various reasons, find places in Catholic colleges. It is also generally conceded—at least on the part of Newman Club chaplains—that the lot of these Catholic students is not an enviable one. Few Newmanites conceal the fact that, in too many of our secular colleges, truth is taught as tentative, religion as an emotional aberration, dogmatic authority as archaic and "undemocratic," and moral principles as the product of group experience.

Accepting (but not approving) the prevalence of such teaching in the schools they attend, the officers of the Newman Clubs are hard at work at the task of serving the Catholic students and influencing the non-Catholics on secular campuses. They are striving to promote an adult knowledge of the faith and a frank recognition of Catholic social principles in the student community. They deserve understanding and encouragement.

Struggle in the GOP

Those who believe in the two-party system must have been heartened by the results of the Republican primaries in Pennsylvania and Oregon. In both cases the liberal wing of the party dealt crushing blows to the reactionary "Old Guard."

The result in Pennsylvania, where Governor James H. Duff ended the long control of the Republican vote by 87-year-old Joseph Grundy, was especially gratifying. Mr. Grundy belongs to the school of thought, still very strong in the Midwest, which attributes the succession of GOP defeats since 1932 to what is disdainfully called "me-tooism." Instead of offering the voters a combination of liberalism and efficient government (me-tooism), as Wendell Willkie did in 1940 and Governor Dewey did in the two following campaigns, the Grundyites would stand foursquare on a platform of utter reactionism. To the best of their ability they would turn the clock way back to the era of Warren Harding and Calvin Coolidge. Some of them even dream nostalgically of the days of McKinley.

To everybody except the Old Guard themselves it is obvious that to adopt a reactionary program is to doom the Republican party beyond recall. The only chance it has to regain its standing with the electorate is to follow such enlightened conservatives and fighting liberals as Governor Duff and the winner of the Oregon primary, Senator Wayne Morse. For the good of the country, which requires a vigorous two-party system, we hope that the trend set by Republican voters in Pennsylvania and Oregon will become stronger and stronger as the weeks and months roll by.

GM shows the way

Benjamin L. Masse

LAST WEEK AMERICA ended its editorial comment on the negotiations at General Motors with these words:

UAW wants a wage increase of 9 cents an hour, a union shop, welfare benefits and minimum monthly pensions of \$125, including Federal social-security benefits. That package would cost about 31 cents an hour. Don't be too surprised if Mr. Reuther receives a substantial part of it, though he certainly won't come away with the union shop.

In the light of the thrilling news from Detroit on May 23, that prediction turns out to be conservative. Walter Reuther not only obtained a substantial part of his economic demands, including the most generous pension plan in the industry; he also left the bargaining table with something suspiciously like a union shop.

Even that doesn't tell the whole story. Breaking the news of the agreement to the press, Charles E. Wilson, president of General Motors, called the contract "unprecedented in labor-management relations." His words were echoed by Walter Reuther, UAW president, who referred to it "as the most significant development in labor relations since the mass-production industries were organized in 1936-37." Though these reactions might be suspect as emanating from interested sources, they were immediately confirmed from outside the industry. "After a period of apparent incredulity," reported the *New York Times* on May 24, Government officials hailed the agreement, and Secretary of Labor Maurice J. Tobin called it "great news." Cyrus S. Ching, director of the Federal Mediation and Conciliation Service, was more specific. He said that it "marks a milestone in the progress of collective bargaining." In Pittsburgh, Philip Murray, president of the CIO, gave his blessing to "an amazing and very wholesome development." Finally Wall Street rendered its dollars-and-cents verdict by shooting GM stock to its highest price since 1929.

What is there about the UAW-GM contract that caused all this excitement?

First of all there is the provision, probably not matched in any other labor-management contract, that the agreement will run for five years, with no reopening of any kind. For the workers that means security, and for the corporation freedom from strikes. It means more. It is a vote of confidence by the biggest non-financial company in the world in the continued health and prosperity of the American economic system. It is also a recognition by big business that its decisions can and ought to have, in the words of Mr. Wilson, "a stabilizing influence not only on our business but on the economy of the whole country." That brings the thinking of GM and Walter Reuther much closer together than anyone thought possible in the dismal days of 1945-46.

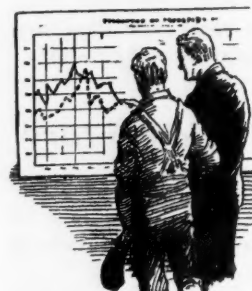
In the second place, there is a whole host of economic benefits which enable the workers to share fairly in the

It is still too early to estimate the full impact of the new UAW-GM contract, says Father Masse, who recently visited Detroit, but "it means that the union is given a new status in the plant community which approximates the status of partnership." His first-impression analysis of the contract follows.

increasing productivity of our most profitable corporation. Here are the main ones:

1. Four cents an hour, representing the estimated annual gain in productivity, will be added each year to the basic wage. Since the average wage now is \$1.65 an hour, that means a rise to \$1.85 in 1955. The basic rate for apprentices is raised an additional 5½ cents an hour, and the rate for 30,000 skilled tool-and-die workers, 5 cents an hour. The cost-of-living formula, first adopted in the 1947 contract, is retained. Under this formula wages will rise or fall one cent an hour, depending on every rise or fall of 1.14 points in the consumer price index of the Bureau of Labor Statistics. Though there is no ceiling on the amount wages can go up under the formula, the agreement specifies that wages may not fall below the basic rate.

2. Workers with twenty-five years of service can retire at 65 with a pension, including Federal social-security benefits, of \$100. In the event that the Government increases benefits, however, the gain will be passed along to the workers up to a maximum of \$117 a month.



That feature liberalizes the present pension pattern. The contract also provides that any employee with fifteen years of service who becomes totally and permanently disabled after the age of fifty becomes eligible for a disability pension ranging from \$50 to \$90 a month. When such a disabled worker reaches 65, he comes under the regular retirement plan.

3. Medical and insurance benefits are liberalized. All company employees and their families, with the corporation paying half the premium, will now enjoy complete Blue Cross and Blue Shield coverage. Life-insurance policies are upped a flat \$500 and will range from \$2,500 to \$5,000. The union also won an increase of \$14 a week in sickness and accident benefits. These will run from \$28 to \$45.50, for up to twenty-six weeks.

4. Also liberalized was vacation pay, which employees ordinarily take instead of days off. Workers with one year's service will receive a week's pay, and the amount grows thereafter proportionately with length of service. The top is three weeks' pay for employees with fifteen years to their credit.

The union estimates that the economic features of the new contract will cost GM 19 cents an hour—Mr. Reuther had originally demanded 31 cents—or \$144 million the first year. Over the life of the contract the total gain of the workers will exceed \$1 billion. The union also esti-

mates that in the fifth year alone the average GM worker and his family will have an income \$700 above what they have today. Since the corporation's profits after all taxes were \$656 million in 1949, and are running at an even higher rate so far this year, these economic concessions will not unduly strain its ability to pay. They represent a laudable willingness on the part of GM to share its unparalleled prosperity with its employees.

Great as these economic benefits are, they are not so startling as the non-economic concessions granted by the company. The union won more than thirty desirable changes in the contract, the most important of which is a modified union shop. Under the terms of the union-security clause, all new employees must join UAW and remain members in good standing for a year. At the end of this period they have the option of resigning. Present employees who are not members of the union are under no obligation to join. In view of the historic open-shop policy of GM, which was maintained as a matter of "principle," that bow to the social obligations of its employees ranks with the historic decision of Ford a decade or so ago to grant the union shop. It means that GM now concedes that its employees can belong to UAW without in any way being disloyal to the company. It means that the union is given a new status in the plant community, which approximates the status of partnership. It means, finally, that the company sees in Walter Reuther not the dangerous character portrayed in certain management circles, but a loyal American

intent on using his power for the good of his industry and his country, as well as for the narrower interests of his followers.

It is much too early to estimate the full impact of this precedent-shattering contract. It seems clear, however, that it will have a generally pacifying effect on industrial relations, especially in basic industry. It will likewise strengthen the trend toward longer and more stable agreements between labor and management. It also marks as successful the 1947 experiment in tying wages both to increasing productivity and to the cost of living. Thus it may point the way to a new objective criterion for wage determination.

From the standpoint of union politics, the GM agreement bolsters the position of Walter Reuther in UAW. During a visit to Detroit last March, the writer had the impression that the Chrysler strike had weakened Reuther and given the tenacious, irrepressible Communist opposition a new lease on life. The GM settlement should regain for the young UAW leader any ground he may have lost.

Since the writer has had in the past some small differences with GM management, it gives him all the greater pleasure now to hail the corporation for breaking new ground in industrial relations. Its obvious willingness to live and work with the union is in sharp contrast with the negative, agin'-the-union policy of the Chrysler Corporation. Congratulations all around.

Report from Mexico

James A. Magner

TO THIS OBSERVER, after an absence of nearly three years, Mexico gives evidence of remarkable and favorable change. Perhaps the outstanding examples of physical development are to be found in the capital itself. Here one notes the improvement of streets and boulevards where traffic has reached Broadway proportions, the erection of several skyscrapers in the downtown section and the opening of vast suburban housing projects as far out as the ancient lava-flow section known as the Pedregal. If motion-picture theatres may be included as symbols of progress, Mexico City can boast of 118.

Some idea of what is taking place can be gained from statistics on population growth. In 1910 Mexico City had about 400,000 people, and the entire country approximately 14 million. Today the capital city has about 3 million, with an annual gain of 70,000, and the national total is about 24 million.

To a large extent this trek to urban life has been stimulated by the Revolution itself and has been going on for several years. More specifically, it can be traced to the wholesale expropriation of farm lands and their distribution to small holders, and the establishment of *ejidos*

Mexico revisited, after an absence of three years, writes Father Magner of Catholic University, presents "evidence of remarkable and favorable change." The present pattern in the economic, educational, political and religious fields, and the future outlook, are here reported after a recent on-the-spot survey.

(collective farms) on a semi-communal basis. On the whole, agricultural production has increased, but not sufficiently for the increasing needs of the country. A large number of farm hands have found themselves out of a job or unable to assume the responsibility of cultivating their own properties. Considerable portions of the old *haciendas*, or large estates, lie idle, either because they have been cut off from the house and water by arbitrary division, or because the hostile attitude of local agrarians has kept the old owners away.

For these reasons, the general agricultural situation in Mexico is far from satisfactory. However, some bright spots are appearing in the picture. The Government is engaged in a number of large irrigation projects which are certain to increase the total of arable lands. Those Indian communities which have demonstrated ability to till their properties and have persevered in doing so are now beginning to be integrated into the national economy. The acquisition of large properties by the Revolutionary chieftains and a general slowing down of the revolutionary processes of scattering lands have had the effect of reducing the national fever. Old proprietors are be-

ginning to look at their residual holdings with some hope of cultivating them—with a sense of legal security.

The outlook in mining, which has shared first place with agriculture, is more dreary. Prices in the world markets for the minerals produced on a large scale by Mexico are depressed. This is true of mining products practically all the way from silver to lead. It is also possible that the basic Mexican law, which regards all subsoil deposits as the property of the nation, may have the effect of discouraging private initiative in this field.

It is in the field of postwar industrial development that Mexico has made the most significant progress. Suddenly cut off from its great world markets with the close of the war, and faced with a corresponding economic crisis, Mexico is now coming back with the establishment of manufactures for national consumption, on a scale never before believed possible. This applies to both light and heavy industry, although coke and iron still must be imported in large quantities from the United States.

One large rolling mill in the north has recently been capitalized at 108 million pesos (about \$12.5 million). In the immediate vicinity of Mexico City, at Tlanepantla, a veritable industrial city has sprung up with a variety of factories in which over 400 million pesos have been invested. Principal products include cement, textiles, dyes, chemicals, fertilizers, nylon, refrigerators, plumbing fixtures, stoves and a variety of hardware. Mexicans have proved themselves to be good mechanics, although they still lack technical preparation for more production on an assembly-line basis. There are some assembly plants for American automobiles; but it is maintained that the automobile assembled in Mexico costs fifteen per cent more than the finished product brought from the U. S.

This industrial development has not been simply a haphazard growth; it has been deliberately fostered by a series of government measures. The devaluation of the peso from 5 to 8.6 to the dollar, plus heavy duties on—or embargo against—foreign products, has practically forced Mexican business to create its own manufactures in the above-named fields. In addition, a growing confidence in government guarantees has attracted investment money to the various enterprises. While heavy industry will probably always be of a limited character, the development in other fields indicates that Mexico will maintain its new general manufactures on a basis ensuring a far more satisfactory economic cycle than in the past.

Similar progress may be observed in the petroleum field. In the years immediately following the expropriation of the oil properties, the industry dilapidated rapidly. Lack of local technicians, a rash of labor troubles and the refusal of foreign interests to sell equipment to the Mexican Government all combined to complete the disaster. These difficulties, however, have now been largely ironed out, and Mexican petroleum is again being produced satisfactorily and on a large scale.

There can be no doubt that the high cost of living

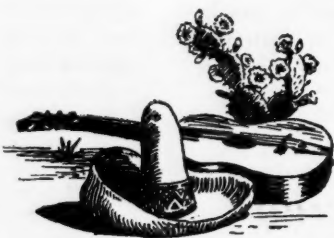
in Mexico has produced as much distress and complaint as elsewhere. Moreover, despite all the promises of the revolutionaries, the life and standards of the Indian villages remain worlds apart from the living conditions of urbanized Mexico, particularly among the middle and upper classes. Misery and filth are still in evidence everywhere. In the villages, nevertheless, it is obvious that many more people have more of this world's goods and more access to modern facilities, and the people of Mexico, by and large, seem better off today than they have been in many years.

Since the Government looms so large in the life of the Mexicans, a generous share of credit for this state of affairs must go to the Administration, or, more exactly, to President Miguel Aleman. An astute politician, he has known how to manage the various elements of the National Revolutionary Institutional Party (PRI), and has set a pattern for the moderate interpretation of the laws, particularly as they relate to property and religion. In the national budget, first place still goes to national defense, but communications, including roads, and education, including new schools, come second and third.

With regard to the general political situation, there has been no appreciable change. The Revolutionary Party, now dignified with the title "Institutional," is the official Government party. It has been suggested that the Constitution should be revised to permit the reelection of Aleman, but this appears to have little chance of success. Feelers are being sent out to bring to the front the preliminary Presidential candidates of the various factions within the Party, but there is not a chance for anyone except the officially sponsored candidate.

The only opposition party of any consequence is the National Action Party (PAN), campaigning on a platform of honest government, protection of private enterprise and revision of the Constitution to permit a larger measure of freedom for the Church. No one questions the integrity of this Party, which is handled principally by business and professional men. The strongest popular criticism of it is to the effect that it is composed of leaders without a following, in contrast to the Synarchists, who are said to consist of a following without leaders. As a matter of fact, the PAN has a large following, probably consisting for the most part of an opposition vote, but it has only four deputies in the National Congress. The number of its deputies, however, is determined by the PRI. Balloting in Mexico is still manipulated; suffrage is definitely not "effective," and everybody knows it.

The Synarchist Party, known as *Fuerza Popular* (Popular Force)—after two unfortunate incidents, one in which guns were pulled and another in which a statue of Benito Juarez was draped in black—has been suppressed. The Synarchist movement for the past several years has been a house divided against itself, one part going into politics and the other part going into civic education and various forms of cooperative activities for farmers and workers. While not sponsored by the Church,



synarchism has always struggled for the defense of Catholic education and worship. Whatever may be the fate of the Synarchists as a political faction, as a civic group, in the opinion of this writer, they have quietly but efficiently been a force for the development of Christian living among the lower classes in Mexico, and deserve considerable credit for constructive activities.

In the field of organized labor, it may be noted that the Confederation of Mexican Workers (CTM) remains in the foreground. Vicente Lombardo Toledano, a capable organizer but of definitely Red leanings, if not an actual member of the Communist Party, has been replaced in leadership by Fidel Velasquez. For some years organized labor in Mexico has been an arm of the National Government. The nearly total absence of strikes, the general industrial development and even the reappearance of religious exercises among the workers give at least some idea of the current picture. The Confederation of Mexican Workers (CROM), headed by Morones, a great power during the Calles era, is still in existence but of secondary importance.

Communism has a certain following among well-known figures in the artistic and literary world. The teaching of economics throughout Latin America is strongly redolent of Marxism. Undoubtedly there is considerable infiltration of Red agents in various fields. As a party, however, communism has no real strength in Mexico.

The black cloud in the Mexican sky is the almost universal complaint of corruption in high places, running down through official circles to petty servants of the law—wherever the bite of graft or extortion (the *morrida*) can be applied. There has been a rapid accumulation of fortunes on a fantastic scale and the creation of a "new rich" society, with little or no distribution to the people. The basic problem, therefore, would seem to be the development of a sense of ethical and social responsibility among the leaders of government, labor, business.

During the recent holidays the National Director of Tourism warned the hotels against jacking up their prices over the authorized rates. Even this little reminder of possible offense may be viewed as significant of the general tendency toward extortion.

Particularly encouraging has been the continuance and enlargement of the policy of tolerance on the part of the Government for Catholic worship and education. Apart from a modification of Article 3 of the Constitution, the basic laws have not been changed. In this, however, as in other matters, there has been a more sensible interpretation and administration of the laws. Practically all the churches which have survived as such are open, and a number are under construction for new and growing communities. Sunday services are attended by capacity crowds of both men and women; and the several churches which this writer visited on Holy Thursday were so crowded with worshippers as to be almost inaccessible. New roads and a new pilgrims' walk, constructed at Government expense, lead to the Shrine of Our Lady of Guadalupe. The newspapers regularly carry items of religious interest, and there is almost complete freedom of expression.

Vocations for the priesthood and religious life have multiplied, with over 200 students in the new seminary for Mexico City and 400 for Guadalajara. A new foreign-mission seminary has been established, under the direction of Bishop Escalante of the Maryknoll Society; and *Tiempo*, the Mexican equivalent of *Time* magazine, recently gave this project a highly favorable feature story. It should be pointed out also that the various Protestant bodies are at work, and are making considerable headway in rural communities.

The main problem still facing the Catholic Church, however, is that of education. Instruction in the public schools is completely laicist and of a definitely Marxist trend. Catholics have been permitted to open their own schools and even to grant certificates and degrees with official recognition, but only on condition that they meet the requirements of the state inspectors. In effect, this means the exclusion of religious instruction. Such instruction may be given, of course, or even introduced under the history of religion or in the guise of civic ethics; but the general effect, in the view of many local observers, has been a deterioration of standards and a soft-pedaling or hush-hush attitude of a harmfully compromising character.

On the other hand, the law does not forbid the teaching of catechism or other religious instruction in the churches. For this purpose, a number of confraternities and sodalities are at work, probably insufficient for the size of the task. Moreover, sermons and pulpit instructions may be given at the Masses on Sunday—an opportunity, it would seem, not fully appreciated or utilized by the local clergy.

From an inter-American standpoint, it may be reported that the general attitude of Mexicans towards the United States is the most favorable and friendly in years. A number of factors have contributed to this, but special credit must be given to the successful outcome of the hoof-and-mouth-disease (*Aftosa*) campaign. Begun in the spring of 1947 as a joint project of Mexico and the United States, the campaign got off to a bad start with the slaughter of infected cattle, particularly of oxen, and nearly precipitated armed revolt. The effective introduction of vaccine in healthy animals and a campaign of public relations has changed all this.

With Licenciado Oscar Flores, Assistant Secretary of Agriculture, as director, and General Harry H. Johnson as co-director for the United States, sixteen million animals have been vaccinated. As a result, the unit cost has fallen from \$2.10 to 39 cents. The joint commission employs about 5,400 persons in ten zones under quarantine, with a total annual expenditure of about \$2,450,000, of which Mexico contributes five to ten per cent. No new cases have been reported for several months, and it is believed that if immunization is found to be permanent with the fourth vaccination, the Commission will have completed its work. In terms of the cattle industry, these results tell their own story. But of even greater importance have been the dividends in good will and experience generated from a joint project of Mexico and the United States. This is the Good Neighbor Policy in action.

London letter

THINKING OUT LOUD. In this London letter I am going to speculate on a phenomenon of contemporary literature rather than discuss any specific production.

In this month's *English Catholic Worker* there is a quotation from *Russia Today*—a Soviet-inspired publication—in which Alexei Surkov, a Russian who has recently visited England, comments on his impressions.

An enormous machine for molding the people morally and politically is working full blast in Britain. Decadent American films, a muddy stream of dirty and bloodthirsty detective and sex literature, the yellow press writing up murders, assaults, robberies, and all kinds of perversion in every detail. . . .

We may laugh and dismiss this as absurd and typical Stalinist propaganda with the usual Stalinist twist, and to a certain extent we will be right, for there is a twist—the twist in the implication that a machine is “consciously” at work, and at full blast, too. We know that no machine is “consciously” at work, and we even know that there is no “machine.”

It is, however, certainly true that the public takes for granted and presumably enjoys “a muddy stream of dirty and bloodthirsty detective literature” and that the yellow press thrives on murders, assaults and what Catholics simply call sin. And it is equally true that the most popular of these yellow and horrific books and articles are written in the American manner and with the toughness and callousness and “Oh-yeah-ishness” that we have learned from all too many American films and books.

It may well be said that I am seeing the mote in another country's eye without seeing the beam at home. But no, I am not trying to shift the responsibility for our yellow press and sadistic thrillers onto American shoulders—they are, I dare say, a deplorable native product. All I want to make plain is that the American idiom, in its brutal manifestations, is the “Open Sesame” to success in that type of “literature,” and the masters of the craft prosper in the measure that they are so “Americanized.”

This enormous hold that America has over us set me wondering whether America (one has to personify countries one does not know!) is aware of her incalculable responsibility. This was borne in on me all the more as, simultaneously with pondering the question as regards England, I chanced upon some statistics of what the Italian public reads. Thirty per cent of Italians read Italian novels, and thirty per cent read translations from American novels. Only a very small percentage dip into the literature of any other country.

This is all very generalized and inconclusive. But I am sometimes asked to comment in my London letter on the reception given here to American literary products, and it seems absurd never to allude to this over-all influence of the American tough style on its English counterpart. The yellow press is probably less Americanized than the sensational railway-stall booklets, but it has its own horror; and children—who can all, alas, read nowadays—gaze with their bright eyes on the weary daily chronicle of rape and murder.

LITERATURE AND ARTS

I thought at one time that our troubled era would be productive of stable and peaceful fiction by way of compensation (just as I could not understand the violence of the postwar films, feeling that surely we had had enough of *that*). Now I realize that the art of a period closely imitates—is almost a carbon copy of—its life. (Victorian poetry showed no urge towards sensationalism as an “escape”!) But there is a vicious circle here, for is life becalmed by literature or literature by life?

Since literature involves fewer exponents than life, it might be best to start there, to start with the writer rather than with the public. No writer should write if he thinks for one moment that he might be having a damaging effect upon a soul. And this is exactly what Mauriac said much better in his brilliant essay, *God and Mammon*. However that may be, few writers would ever commit themselves to this discipline, and indeed this little article is utterly fruitless and vain. All I wonder is whether anyone has any ideas about how to stop the slow, dull brutalization of people by the glamorizing, or merely the normalizing, of brutality—how to stop Surkov's remarks from being true.

If I have seemed to father the whole nasty business on America, I am sure my readers will forgive me. It is a common failing to transfer the blame.

BARBARA WALL

FRUITLESS AND IN VAIN? MAYBE NOT. It was entirely coincidental that Mrs. Wall's London letter came just in time to add overseas reinforcement to our modest campaign, begun with “An open letter to some publishers” (*Am.* 4/22/50), to get those who employ questionable display methods to face up to their civic responsibilities. Mrs. Wall—and all our readers, I hope—will be glad to know that four of the publishers have agreed that “something will be done about it.” We'll have to wait and see. At any rate, it is sincere and temperate indignation such as Mrs. Wall here manifests that *will* have an effect, if only all who feel as she does could be heard by the publishers who glamorize brutality—and sex and crime. Mrs. Wall has done us a service in calling our attention to what this type of “literature” is doing to American prestige abroad. She may be sure that we will help to make her little article less “fruitless and in vain” by calling it to the attention of American publishers.

H. C. G.

Versatile Virginian's papers

THE PAPERS OF THOMAS JEFFERSON: 1, 1760-1776

Edited by Julian P. Boyd. Princeton. 679p. \$10

Except for the years 1784-1789, spent as minister to France, Thomas Jefferson's life from the time he was admitted to the bar in 1767 to his retirement from the Presidency in 1809 was lived in the very center of the stage of American politics. The world's greatest democracy was then emerging. Even when abroad, of course, Jefferson kept in touch through correspondence with the Continental Congress and with his many friends among America's leading statesmen. Between 1809 and his death on July 4, 1826 he devoted his leisure at Monticello to an intellectual activity and curiosity seldom paralleled.

In all, not counting other products of his pen, the versatile Virginian wrote nearly 19,000 letters on as wide a variety of subjects as ever occupied a man's mind. In turn, he received some 25,000 letters, which gave him a very favorable balance of trade in correspondence over a life-span of eighty-two years.

It is estimated that about two-thirds of Jefferson's letters will find their way into print for the first time in this gigantic enterprise. Of the letters he received, only about one-fifteenth have ever been published before. About forty volumes will be required to put these materials, primarily letters, between covers. Some writings other than letters will be included in this part of the series, all of which will be arranged chronologically. In fact, the present volume devotes a good deal of space to drafts of the Declaration of Independence, of the Virginia State Constitution, and to similar documents.

Another ten volumes will be devoted to writings on a multiplicity of subjects, arranged topically. Two volumes of indices and perhaps a volume of biographical sketches will be added. The plan is to publish four volumes a year. A ten-per-cent discount is given to subscribers of the series. No advance payment is necessary.

Dr. Boyd, librarian of Princeton University, has, if anything, over-extended himself in providing the first volume with scholarly apparatus. The editorial notes caught him in an expansive mood because he is an authority on the intriguing problem of drafts of the Declaration of Independence. One thing is sure: the series will be a monument to American historical science in the collecting and editing of original texts. Princeton's dragnet will pull in many a Jefferson paper long regarded as lost.

Inspired by an Act of Congress and

by the U.S. Thomas Jefferson Bicentennial Commission, the New York Times in 1943 donated \$200,000 for the editorial work involved, in honor of its former publisher (1896-1935), Adolph S. Ochs, to whom the series is dedicated. Princeton University Press has shown great courage in shouldering the rest of a million-dollar publishing venture.

This set would make an ideal gift from alumni, friends or a graduating class to a college library. None should be without it.

For the sake of balance, I hope that President Truman's plan to encourage the publication of the complete writings of other great Americans materializes. It is a shame, for example, that the writings of James Wilson of Pennsylvania, the best political philosopher among the Founding Fathers, are in such fragmentary shape.

ROBERT C. HARTNETT

Frightened and bowed citizens

THE OTHER FATHER

By Laura Z. Hobson. Simon & Schuster. 307p. \$3.

In the heat of his youth, David, the shepherd king, so desired the woman Bethsabée that he placed her soldier husband in the forefront of the battle, so that, widowed, she might be his. In the chill of his age, the pathetic figure of the king sought warmth with a maiden, while the once fair woman of Heth pleaded outside his chamber for her son's life and her own. Andrew Dynes was somewhere between David the fool and David the dotard—forty-eight, to be exact. His wife was on the point of being dispatched to the forefront of oblivion in the smokeless skirmish of easy divorce. Of this she was as unaware as the trusting lieutenant Urias. The sweetest person in the world happens in this case to be a twenty-nine-year-old divorcee and business girl named Ruth Smith, whose character is as distinguished as her name is not. Her understanding of Andy and his children is amazing when you compare it with the incomprehension of pedestrian wife Mary. Also her clothes come in smaller sizes.

Son Bill is carefree, happy, and at the point of successful proposal to a nice girl named Helen. Twenty-one-year-old Peg has got herself affianced (and a bit more), to a father of two who is destined to see forty only in photograph albums. His decree is not final yet. In fact, he hopes his wife will be nice about the whole thing when he brings it up. Little Betty is five, spoiled, and evidence of an isolated act of married love on her parents' part. That is about the story, except for the

BOOKS

wrathful reaction of Andy to the brazen conduct of the married man toward his child of a daughter.

Since art is widely held to be a matter of moral indifference, adherents to the view will not wish to see Mrs. Hobson judged on the vagaries of her characters. Her art is of a photographic kind, catching every detail of speech and thought with traitorous truthfulness to the inept originals. She is at the top of the woman's magazine scribes, which can be taken equally for praise or blame. The gentlemen's agreement (arrived at independently) that they have rights and no obligations, known technically as the "right to happiness," has a taut enough dénouement, despite the general messiness of the actuality. Mrs. Hobson takes no sides, excepting a warm human sympathy for her dream children even at their worst. No, that is not quite true. She does some unlikely probing for them at the end, which equivalently forces God as Creator to abdicate in favor of a pattern of incestuous categorical imperatives.

It is none too reassuring, any of it. The age differences emerge as the problem, seconded by the propriety of anticipating the license granted by a bill of divorce. They are frightened and bowed with the weight of centuries, these citizens of a brave new world. You have a feeling they might make a decent stab at things if the great minimum that was thundered from Sinai had ever reached their consciousness. But that comes under "300.6 Ancient Religions," and is not being offered in 1949-50.

GERARD S. SLOYAN

Justice and the worker

UNIONS BEFORE THE BAR

By Elias Lieberman. Harper. 371p. \$5

In March, 1806, eight honest, hard-working shoemakers stood in the dock of the Mayor's Court in Philadelphia. They were charged with conspiring, combining and agreeing "to increase and augment the prices and rates usually paid and allowed them." In the course of the trial it was shown that the defendants had committed no crime except to engage in a strike and to refuse to work with scabs. Thus the whole action revolved around a point of law. Was it wrong for workers to associate freely for the purpose of bettering their wages and conditions of work? The court recorder, in charging the jury, had no doubts at all. He said:



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A combination of workmen to raise their wages may be considered in a twofold point of view: one is to benefit themselves . . . the other is to injure those who do not join their society. The Rule of Law condemns both.

The jury of twelve small businessmen found it easy to accept this legal doctrine lifted from the British law of conspiracy. It found the defendants guilty "of a combination to raise their wages." Each shoemaker was accordingly fined \$8 and made to shoulder the costs of the suit.

More than a century later, the National Labor Relations Board charged Jones & Laughlin, one of the nation's biggest steel producers, with violating the National Labor Relations Act by firing thirteen employees for union activity. After a hearing which began February 27, 1936, the company was ordered to cease and desist from interfering with the self-organization of its employees and to reinstate, with back pay, the men it had unfairly discharged. The corporation refused to comply, and in this stand was upheld by the Fifth Circuit Court of Appeals. The Board thereupon petitioned the U.S. Supreme Court for a writ of certiorari to review the lower court's decision. On April 12, 1937 Chief Justice Hughes, with four of his colleagues concurring, read the high court's decision. It held that the right of employees to organize was a fundamental right, and that the Federal Government had the constitutional power to protect it.

The scales of justice, badly tilted in the Philadelphia shoemakers' case, had finally returned to dead center.

Between these two milestones in labor law, organized workers suffered one legal defeat after another. The crowning injustice came when the courts applied to labor unions the full force of the Sherman Anti-Trust Act, a law that had been written expressly to curb not unions, but the monopolistic practices of big business. Even when the Congress passed the Clayton Act in an effort to stop this miscarriage of justice, the courts used the new legislation to fasten even tighter the harsh cords they had woven about trade unions.

That is the story which Elias Lieberman tells in *Unions before The Bar*. All the famous labor trials are here—*United States v. Adair*, *Loewe v. Lawlor*, *Bucks Stove and Range Co. v. Gompers*, *Duplex Printing Press Co. v. Deering* and some twenty others—and they are described with a simplicity and absence of legal phraseology that will delight the layman. In addition, the author succeeds in fitting each trial into its proper social framework, so that the reader closes the book much wiser in the ways of American

industrial history than he was before.

Though Mr. Lieberman is sympathetic to the cause of labor—as any man reading the grim record of the past ought to be—there is nothing here that should ruffle the feathers of a fair-minded businessman. If the author criticizes the Taft-Hartley Act, he also scolds labor leaders for their unwillingness to consider even the slightest change in the Wagner Act. There is a reason why experts, from Bishop Haas to Elinore Herrick, have used superlatives in describing *Unions before The Bar*. Mr. Lieberman has written a great book.

BENJAMIN L. MASSE

A MEASURE OF FREEDOM

By Arnold Foster. Doubleday. 256p. \$2.50

Members of minority groups were warned against hypersensitiveness and bigotry toward other minority groups by Henry Root Stern, chairman of the New York State Board of Social Welfare, in an address at the annual meeting of the National Urban League on April 1. Mr. Stern's warning—for what it is worth—might be passingly considered by the twenty-four people of the Headquarters Staff of the Anti-Defamation League and its twenty-five regional offices. For surely it is stultifying hypersensitiveness to find anti-Semitism in Catholic publications' vigorous endorsement of the United Nations decision to internationalize Jerusalem and their printing of Vatican protests on the admitted vandalism of Israeli troops. Another word than hypersensitiveness must be used for the trick of printing Msgr. McMahon's truncated letter to Trygve Lie. AMERICA last year twice (7/9, p. 412; 11/19, p. 170) commented on such editorial excision.

A Measure of Freedom is the fourth annual Anti-Defamation League report. Setting itself the task of exposing "those who are trying to destroy [the nation] with racial or religious hatred," the report finds much to list that is heartening. The loathsome Klan is "fragmentized"; at least thirty-five once-active anti-Semitic organizations folded up in 1949; according to surveys made of collegians there seems evidence of less prejudice against Jews and other minority groups among young people.

The interlocking activities of the professional "Patrons of Patriotism"—Gerald L. K. Smith, Merwin K. Hart, Gerald Winrod, Joseph P. Kamp, Upton Close and Conde McGinley—are examined. To be sure, such individuals are not chary in assigning the woes of the world to a Jewish conspiracy. It seems clear, however, that the narrowest kind of nationalism, rather than anti-Semitism, is their mental malaise.

The New Internationalism Under Attack, a study made by Columbia University's Bureau of Applied Social Research (which obviously shared its findings with ADL or vice versa), demonstrates this. Not to be dismissed, of course, is the naked commercial motive of such organizations, which picked up \$1 million last year, much of it from supposedly respectable, if easily gulled, representatives of big business.

An economically and democratically healthy society is the Anti-Defamation League's prescription for ridding our country of racial and religious bigotry. Catholics are for those advances, commanded by our common religious imperatives, and for that shining goal. Catholics, however, are not so sanguine that an enlarged economic and political freedom is necessarily going to make unrespectable the growing calumnies Catholicism is enduring in this country. Perhaps in an economic and democratically healthy society the Anti-Defamation League might have clearer vision to note the campaign on another minority group—the Catholics—and perhaps even protest against it. That would be nice.

EDWARD DUFF

From the Editor's shelf

GREAT MISTAKES OF THE WAR, by Hanson Baldwin (Harper's. \$1.50). In these 108 documented pages, says reviewer John F. Drum, Mr. Baldwin outlines soberly, succinctly, and without malice, the tragic errors of the American Government during World War II, which made inevitable the present division of the world into hostile camps. Six principal mistakes are enumerated. The first and the greatest of these, says the author, was the slogan "Unconditional Surrender," which was "an open invitation to unconditional resistance," discouraging as it did internal opposition to Hitler. Reiteration of this negative slogan, proclaiming it as the only basis on which peace could be gained, prolonged the European struggle immeasurably. Other blunders in the European conflict were the loss, first of Eastern Europe and then of Central Europe, by the insistence, over the objections of Churchill and the British military leaders, upon a cross-Channel invasion, to the exclusion of a campaign through the Balkans into the heart of Europe. Such a campaign would have put the Western Allies in the dominant position in these areas before the Russians had even freed their own soil of the invaders. On the Pacific phase of the struggle, Mr. Baldwin has many interesting observations, particularly respecting the use of the atom bomb and the necessity thereof. Each of the blunders touched upon might form the basis of a full volume. The subject matter is merely outlined vividly in this little book.

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LET GO OF YESTERDAY, by Howard Breslin (Whittlesey, \$3) is an episodic novel of the development in an Irish-American family from the end of the first World War to the beginning of the second. Joseph P. Clancy thinks that Mr. Breslin does nothing of distinction with the flashback device, and that for Catholic readers the novel is quite disappointing. It is hard to see how Catholicism plays any real part in shaping their characters. In an effort to avoid sentimentality, the author has fallen into the opposite error: he has failed to develop motivation and character fully.

HERBERT HOOVER, AMERICAN QUAKER, by David Hinshaw (Farrar, Straus, \$5). A highly personal book written by one Quaker about another, this reads like a campaign biography. Apparently it is designed to meet the questions of the campaign of 1932, for although the book brings us up to date on the activities of the ex-President since that time, its attitudes and expressions go back to 1932 and to the McKinley era. Mr. Hinshaw is convinced that Mr. Hoover is "a warm, human figure," and he tells some anecdotes which indicate it. They are, however, out of key with everything else we know about the man, and even out of key with the rest of the book. Michael Amrine finds the style that of a rambling bachelor who looks on the Presidency as a homespun throne meant to be occupied by a simple, kindly father-figure.

THE WORD

How incomprehensible are His judgments, and how unsearchable His ways!
It is now four years since the day when Trinity Sunday coincided with Father's Day, and with the arrival in our family of our boy Jimmy.

I remember how the doctor held the sturdy new body and said something like this: "There he is, complete. I've done my part. The rest is up to you."

I stammered my thanks awkwardly. Soon afterward, with equal awkwardness, I was thanking the priest. For it came about that Jimmy was baptized that same day. A few short hours after he became a child of man, he was made a child of God.

I have wondered what might be the special meaning of the fact that God, in sharing His fatherhood with me and in adopting my son as His own, selected the day when the honor America pays to fathers coincided with the honor the Church gives to the Trinity, in whose name we are reborn to life everlasting.

What incomprehensible judgment is this? What unsearchable way?

Often I have thought that America, in whose veins flows the blood of all nations, might appropriate to itself one of the titles by which the Saviour described himself: Son of Man. And now it remains for this country to remember what it has half-forgotten: that it should be also a Son of God among nations.

Is it possible that our Jimmy might be destined to have some part in that? I do not know.

He is four years old now, and his only ambition for the moment is to be a cowboy.

Trinity Sunday this year is his feast day, but not his birthday. The date for Trinity Sunday depends upon the date for the Feast of the Resurrection, when the Son of Man who was Son of God rose triumphant from death, destroying Satan's despotism over men. And Easter is fixed by the moon—by the mysterious, patient turning of the machinery of the universe. The earth was bathed in moonlight on the night when freedom from death was born.

Jimmy's birthday falls this year on the Feast of the Sacred Heart of Jesus. When a lance pierced the side of the Son of Man, it laid bare the Heart of God.

Will Jimmy—born to America and to God on a day dedicated to human and divine fatherhood—do something to remind his countrymen that for the brotherhood of man you need the fatherhood of God, and that freedom is ours only because God died for it?

I pray so. I pray that Jimmy and millions of other boys will do that. I pray that we fathers may have the grace so to rear them. "The rest is up to you," said the doctor. It is a very big "rest."

JOSEPH A. BREIC

THEATRE

THE LIAR. No doubt Edward Eager and Alfred Drake thought they had hold of a brilliant idea when they decided to write a musical version of Carlo Goldoni's eighteenth-century comedy, but in the process of adapting the story for English ears they managed to rub off most of the shine. If the metaphor is considerably mixed, it resembles in that respect the production now resident at The Broadhurst. As directed by Mr. Drake, *The Liar* is not rambunctious enough for farce and lacks the nimble sophistication usually expected of smart comedy.

John Mundy contributed the score, which is pleasantly lilting at times, and

Mr. Eager wrote the lyrics, which are not conspicuously humorous or original. Goldoni's shade, if aware of the adaptation by Drake & Co., can hardly be happy about their tampering with his work.

On the production side, however, their efforts are more rewarding. Dorothy Willard and Thomas Hammond have provided the venture with a handsome mounting that includes picturesque settings by Donald Oenslager and colorful costumes by Motley. And they have hired William Eythe, Melville Cooper and a supporting company of performers with good singing voices to cover the defects in the writing with a façade of amusing stage tricks and beguiling choral numbers.

Mr. Eythe and Mr. Cooper are costarred in the production, and richly deserve their eminence for possessing the courage to struggle with the author's recalcitrant script. Mr. Cooper is a capable and versatile actor and a veteran comedian of long experience, but his strenuous efforts to make his character half alive and amusing are almost frustrated by the cumbersome material the authors wished on him. Mr. Eythe fares even worse. Cast in the title role, he is supposed to be a reckless and colorful teller of tall tales, probably an ancestral relative of the character in *The Playboy of the Western World*, whose lies come home to roost all at the same time and threaten to destroy him. As the authors say, in a not too subtle pun, he finds himself "hoist by his own canard."

Here is a palpably good plot for ludicrous farce, and perhaps it was a good one as Goldoni wrote it. As revised by Messrs. Eager and Drake for contemporary diversion, the thing just doesn't come off. The lines are wanting in buoyancy and bounce; situations that ought to be hilarious somehow miss fire. The reason is, perhaps, that the authors attempted to retain in the script the flavor of the sixteenth century, and made the mistake of assuming that the people of that period were a generation of oafs. As a consequence, the characters resemble Punch and Judy, and their credulity would be considered excessive among the borderline patients in Central Islip. In fact, they are hardly characters at all, but caricatures or cartoons, and it is difficult for a modern audience to become interested in their motives or problems.

The brighter spots in the production are provided by Mr. Mundy's music, which, while it will not be remembered beyond the nearest exit, sounds sprightly enough in the theatre. There are several numbers arranged for harmonious group singing, and Barbara Moser and Glenn Burris lend a touch of distinction to *Lackaday*, one of the love songs.

THEOPHILUS LEWIS

FILMS

ON THIS WEEK'S AGENDA are three pictures with "a message." This elastic and much-abused label can be applied in a number of ways: as a derogatory term in contrast to the equally vague and undefinable ideal, "pure entertainment"; as a cloak behind which producers of a certain type of lurid but remotely sociological films hide their efforts to make a quick buck out of irresponsible sensationalism; as an unintentional kiss of death, administered by ill-advised film commentators to serious pictures which would do better financially and even instructionally if permitted to stand on their merits as entertainment. I am using the phrase here to signify the picture which, in the process of making a valid and commendable point, tends to vitiate its dramatic force in a too-zealous effort to be edifying and/or enlightening.

THE BIG HANGOVER is a pleasant little *adult* comedy-drama in which the problems facing an ex-GI law graduate (Van Johnson) serve to underline the need for a return to idealism in the legal profession. Its hero, offered a job with a distinguished law firm, resigns when he discovers that his employers' conception of serving their clients' interests precludes any scruples over such injustices as enforcing restrictive covenants. As a less lucrative but more soul-satisfying alternative, he takes a position in the office of the city attorney where (at least theoretically) the public weal is served rather than vested interests. Norman Krasna, the picture's author and director, has an ingratiating talent for situation and character comedy, from which he has concocted a palatable sugar-coating for his pointed homily. He has also a genial and tolerant viewpoint which avoids the mistake of painting human conflicts in sharp blacks and whites. However, he could not resist the temptation to sermonize occasionally, nor to marry his poor but idealistic knight in shining armor to the rich man's pampered daughter (Elizabeth Taylor). The hangover in the title, incidentally, refers innocently enough to the hero's psychological allergy to alcohol, acquired when he was trapped in a wine cellar by a wartime bomb explosion and nearly drowned in the stuff. (MGM)

CAGED is an angry, horrifying and adequately documented restatement of the truism that an unenlightened penal system is a finishing school for crime.



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MOTHER SUPERIOR

R. D. 2E

Columbia, Pa.

Boasting an all-female cast, it is heavily freighted with sadistic matrons and the other stock characters and melodramatic incidents without which no prison exposé would be complete. However, its two leading players—Eleanor Parker, as the girl who became a criminal after, not before, she was imprisoned, and Agnes Moorehead, as a sympathetic warden whose hands were tied by public apathy and political corruption—have genuine stature. Perhaps because of them the picture adds up to a generally credible albeit shocking exposition of a tragic situation which can be remedied, and as such deserves the attention of adults.

(Warner Brothers)

JOHNNY HOLIDAY is a sincere, sensible and interesting account of the reformation of a juvenile delinquent under the intelligent guidance of the Indiana Boys' School. The process by which the lad (Allen Martin Jr.) is weaned away from his hero worship of a crook and given a positive ideal is somewhat oversimplified: he develops a quite fortuitous flair for animal husbandry and an admiration for the tough but big-hearted stable boss (William Bendix). In its essentials, though, the picture avoids excessive sentiment, and furnishes a wholesome family approach to a ticklish subject. (United Artists)

MOIRA WALSH

PARADE

HUMAN ENERGY EXPLODED throughout the week pretty much as it has been exploding in most recent mid-century weeks. . . . As events erupted, the dynamic note rather than the static appeared to predominate. . . . Appearances proved deceptive. . . . In Brooklyn, during a Red Cross disaster-feeding exhibition, a thief stole nine dummy sandwiches made of wood. . . . The dynamic note sounded off through wide areas. . . . In Ohio, an elderly husband on his golden-wedding anniversary hit his wife on the head with a rolling pin. The judge, a bachelor, after commenting that tradition placed the rolling pin in the hand of the woman, excoriated the husband, saying: "What you did is revolutionary, and will not be tolerated. For violating tradition, and making war on your wife, four months." . . . As the energy congealed into behavior patterns, the resultant designs of living assumed wider variety and piled up higher upon the social milieu. . . . The call of the wild sounded in aging ears. . . . In Califor-

nia, a sixty-seven-year-old woman zoo director departed for the Belgian Congo to catch gorillas. . . . Inhabitants of cradles gave themselves to unwonted activity. . . . In Hollywood, reports revealed that a one-year-old boy is paying old-age benefits and unemployment-compensation deductions. Although he cannot yet walk, he has been swimming since he was five months old, and has already appeared in a film.

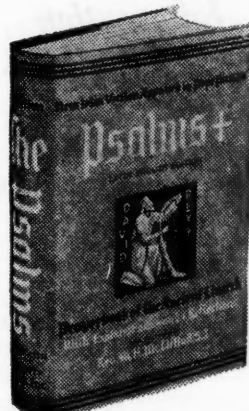
Irony raised its leering head. . . . In a flooded area near Winnipeg, Canada, a housewife, wearing rubber boots, heard the front-door bell and sloshed through the high tide in her home toward the door. There, a postman, wearing boots, handed her a missive. It was her water bill. . . . As the week moved along on its course, embarrassing incidents arose. . . . In Pennsylvania, a policewoman complained that a thief stole her badge, her call-box key and whistle while she was in a beauty parlor. . . . The art of conversation was bungled. . . . In California, when the judge asked a defendant how he pleaded to a charge of going through a stop sign, the latter replied: "Let's skip all that stuff. I'll pay the danged fine." Abruptly cutting off further conversation, His Honor decreed: "Twenty-four hours in jail for contempt of court." . . . Plans for the future were laid. . . . In Tokyo, police announced a program "to eliminate all rickshawmen who are capable of turning into burglars." . . . Misdirected perseverance begot tragedy. . . . In Amiens, France, a resident, after unsuccessfully trying two methods of suicide, tore up his shirt, swallowed the pieces, died of suffocation.

The tragic feature of so many human designs for living is that they do not conform to the great master design. . . . Sad to say, human energy, somewhat like wrong-way Corrigan, is being perennially misdirected. . . . It is always congealing into designs that are at once unnatural and disastrous. . . . The life of Jesus Christ constitutes the perfect design for living. . . . This is the great model which men must copy if they are to be happy here and hereafter. . . . Unfortunately, another plan for living, that of Satan, lures millions away from their true model. . . . The root trouble of the world today is that too many men are shaping their lives according to the ideas of Satan rather than the ideas of Christ.

JOHN A. TOOMEY

MRS. BARBARA WALL, a granddaughter of the Meynells, is a frequent contributor to English Catholic journals.

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CORRESPONDENCE

Congressmen do speak up

EDITOR: While Edward A. Connell says things that need to be said in "Federal aid: the forgotten family" (AM. 5/13, pp. 169-171), he fails to say some things that ought to be said. In castigating "profound congressional orators," he asks: "What about the family or the parent? Do they have nothing to say?"

When the subcommittee held hearings on Federal aid last year, the family had at least two spokesmen in Congress—Representatives Fred Marshall and Eugene J. McCarthy, both Minnesotans. Both based their testimony in opposition to the Barden and Thomas bills, and in favor of aid to parochial schools, on family responsibility and on the right of parents to send their children to religious schools.

Arlington, Va.

JEROME N. ELLER

Book worms: be wary!

EDITOR: I wish to applaud the resolution of Leon Shimkin, president of "Pocket Books," expressed in his letter to AMERICA (5/6, p. 156). Speaking for "Pocket Books," he says, "we had resolved some time ago to be scrupulous in our discharge of the moral responsibility involved in . . . the types of books we publish."

In his correction of Father Gardiner's "Open letter" (AM. 4/22, p. 88), however, he pointed out that Father Gardiner's generic reference to pocket books might lead some readers to confuse the trade name of his publications, "Pocket Books," a "library of good literature," with other pocket-sized books. This statement has led to some confusion on my part, which perhaps he can clarify.

My confusion is due to this. The May, 1950, list of magazines disapproved by the National Organization of Decent Literature, gives twenty-one titles of "Pocket Book Publications." Since "Pocket Books" are, according to Mr. Shimkin, "good literature," I am confused at finding twenty-one of them blacklisted. Mr. Shimkin's good resolution "to be scrupulous in our discharge of . . . moral responsibility" has, accordingly, twenty-one obvious applications.

With regard to Mr. Shimkin's second point, that Father Gardiner, in his "concern with the worm in the apple," may "be helping to destroy the apple itself," the May, 1950, blacklist of disapproved magazines suggests that there are 470 worms in the apple. Of these 185 are pocket-sized, 40 are full-length, story-book worms, 133 are the ticklish comic-book worms, and 112 are just plain magazines. It seems to me that the destruction of such a publishing apple by the de-worming process is a danger much less to be feared than the destruction of

public health through the consumption of such a wormy apple.

Mr. Shimkin listed ten best-selling books, among which was *Nana*, as testimony of the public's ability to discriminate between the good and the bad, to select the worth-while and reject the shoddy. The fact that there are 470 disapproved publications for sale this month seems to cast some doubt on his statement.

RICHARD MCSORLEY

Ridge, Md.

EDITOR: Sincere congratulations on Father Gardiner's article on pocket books. I pray that many will read, and heed its warning.

SISTER MARY ANGELICA

Tuxedo Park, N. Y.

For an informed laity

EDITOR: When the article "The Uninformed Good Catholic" appeared (AM. 3/3/50), I was tempted to write a protest. I refrained, thinking that perhaps I was too sensitive about the apparent lack of knowledge of so many practising Catholics regarding the fundamental doctrines of the Church, particularly the social teachings. However, the letter by John M. Connor (AM. 4/8/50) has prompted me to write and add my bit to the discussion.

Will you please explain how a person can be a "better-living Catholic" if he does not think with the Church, let alone actively promote its principles? Also, in the light of so many appeals from our Popes for an informed laity, how can we countenance apologies for the uninformed?

It seems to me the parable of the Talents applies to our intellects. I am afraid that when I knock at the gate of heaven St. Peter will sadly shake his head if I tell him my God-given brains were so thoroughly utilized building bridges (I am an engineer) that there was neither time nor energy left to study the doctrines of the Church.

If I were permitted a generalization (based on a bit of introspection), I would say that too many of us confuse the means with the end. We think being a "better Catholic" means more prayer, more use of the sacraments, more charitable works. These are, however, the *means* God has given us to obtain the grace we so badly need to bring about the desired end: to lead a full Catholic life in the broadest and deepest sense—a life that extends from Mass to Mass and includes every phase and every minute of our life at home, at work, at play, and at prayer.

I believe that a great many of us have succumbed to secularism, simply because we stopped thinking, simply because we had nothing to think about.

K. E. MARTENSTECK

Rock River, O.